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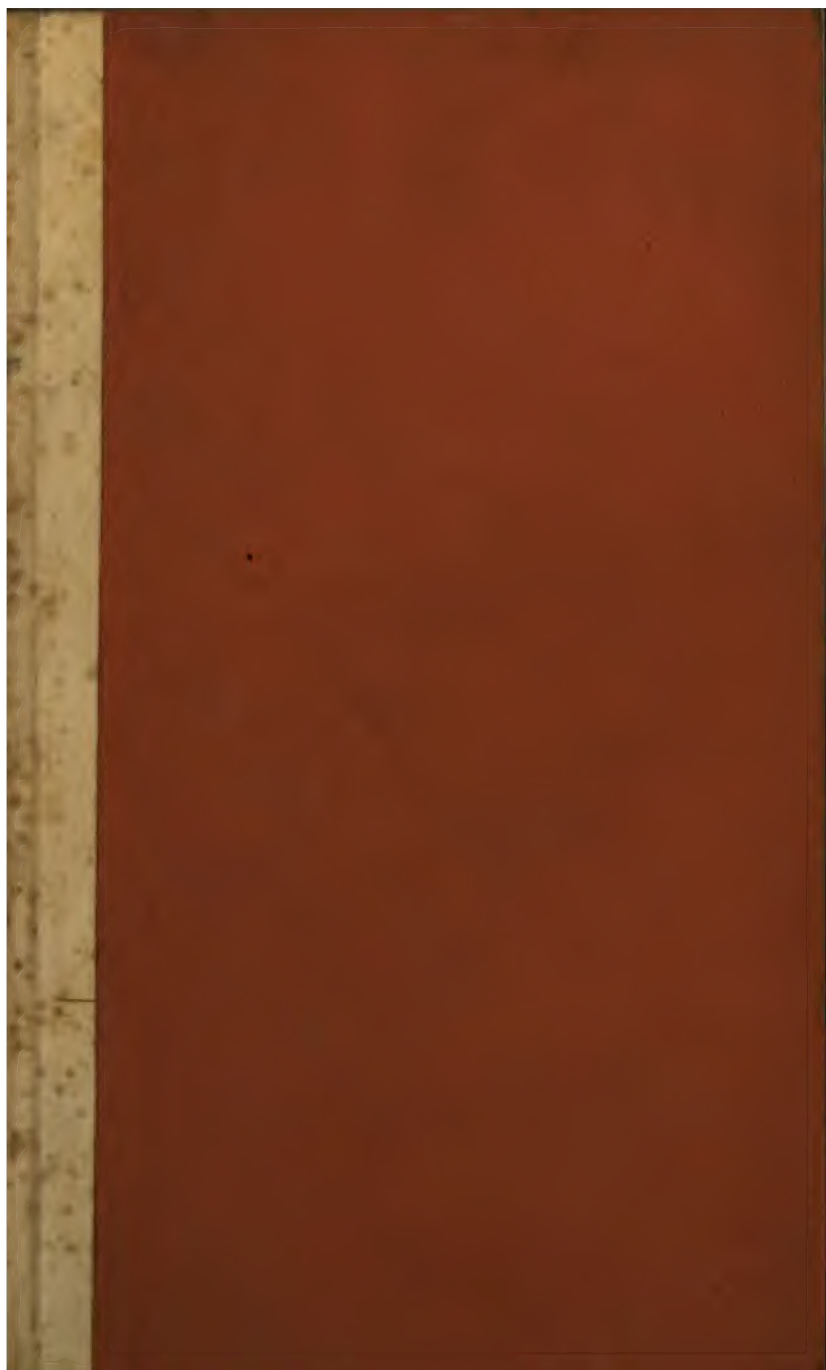
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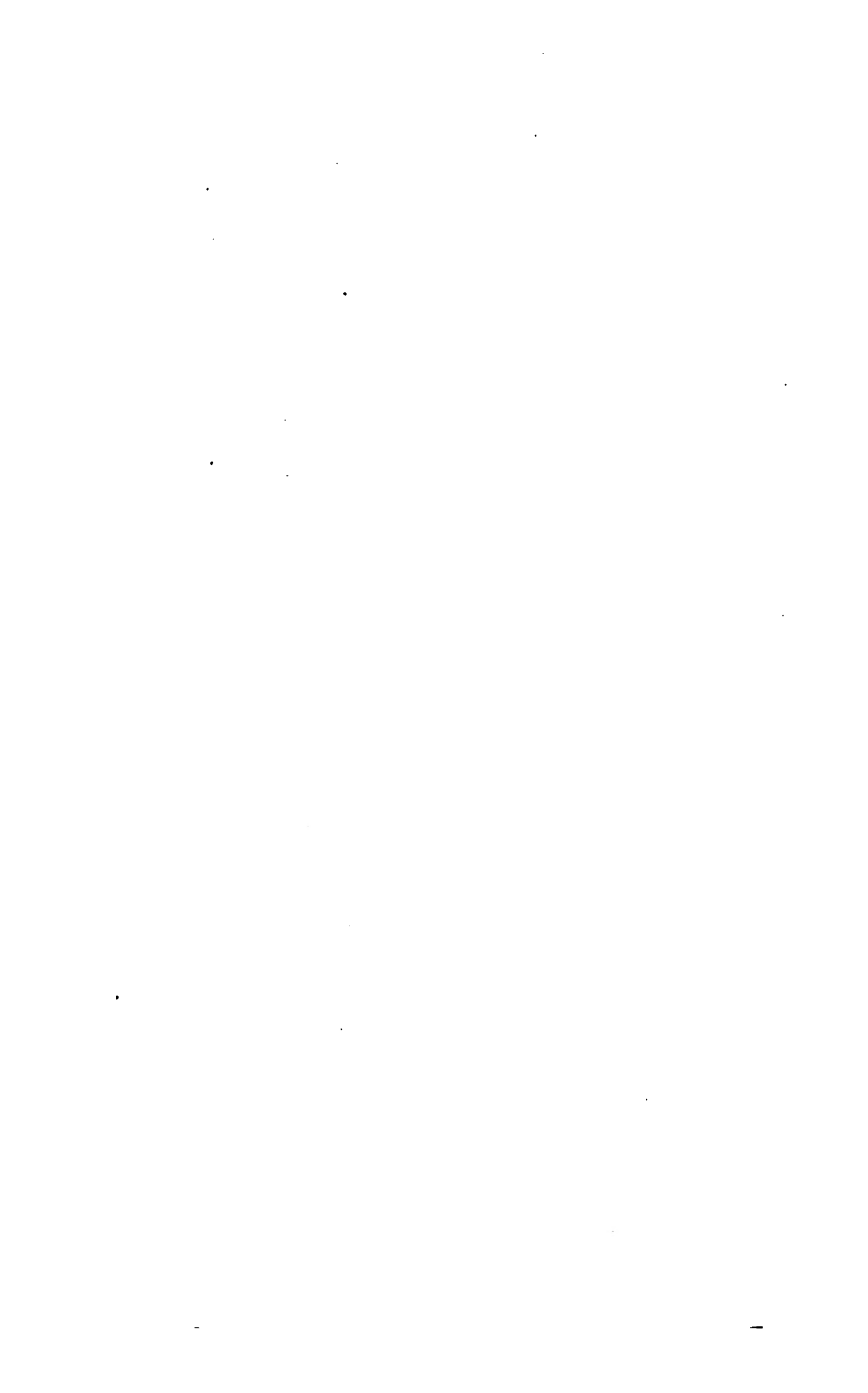
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THE
PROPHECY ON OLIVET;

OR

MATTHEW XXIV & XXV EXPOUNDED.

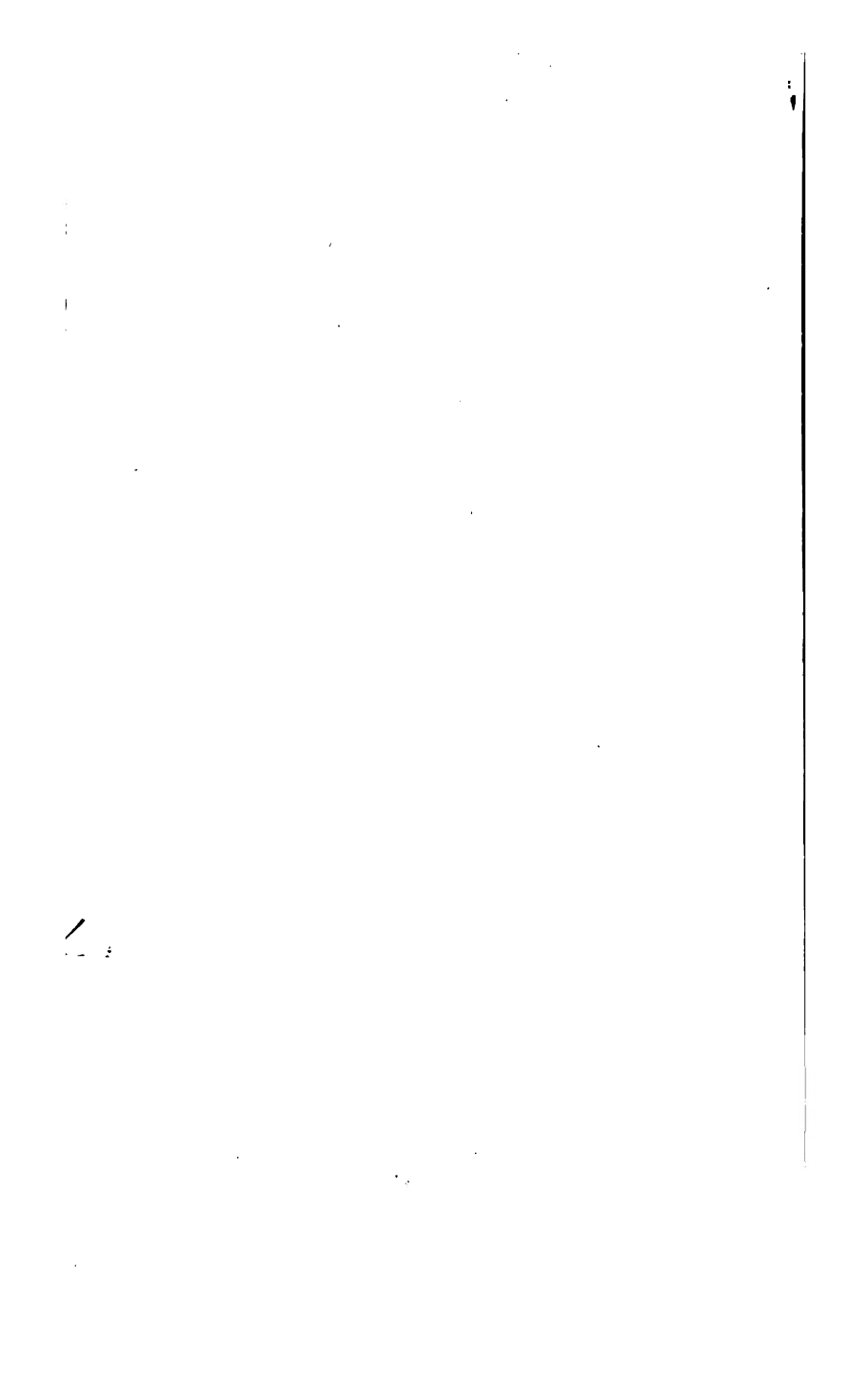
PART I.



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THE PROPHECY ON OLIVET.

PART I.

THE importance of the prophecy of Matthew xxiv. and xxv. to all the students of prophecy is generally confessed. Lines from every part of the prophetic oracles centre here. The present series of tracts is intended to examine and expound this prophecy more minutely than has yet been done.

And first it is assumed, that the prophecy does not, in its main scope, refer to the destruction of Jerusalem by the Romans. This is shown by the considerations, (1) that no miracles were wrought by the false Christs then; (2) that if the Roman eagles be the abomination of desolation, they did not stand in the Holy place when opportunity for flight was given; and when they did stand in the temple, flight was impossible. (3) It is evident too, that the Roman invasion did not require the headlong speed of flight urged by the Savior; (4) nor was the whole world involved in the tribulation; (5) nor were the sun and moon darkened; (6) nor did the Savior appear. Other proofs might be given, but these, and (7) its parallelism with the Revelation, which was written after the destruction of Jerusalem, will suffice.

In order to enter fully into the drift of the prophecy before us, it will be necessary to notice the previous discourse of the Savior; and the state of parties. But a day or two before, he had presented himself to Jerusalem as her king, in the way foretold by prophecy, and was rejected. The rulers challenge him to display his credentials, and they are silenced. They

next challenge him concerning tribute to Cæsar, and since they have refused him, he gives them up to Cæsar as a *nation*. The *Church* is next judged, and in both its great sects no light is found, as another writer has observed.

Then comes the solemn sentence which is found in Ch xxiii. The *disciples and the multitude* are first addressed, as to their part and duty under this sad state of things. And a similar division holds good, as I judge, in the prophecy also. Then Jesus turns to rebuke the Pharisees for oppression, vainglory, and hypocrisy; for blindness, and corruption of the law of God. But there was one boast, on which, in the midst of all their iniquity, they rested, that had they lived in the days of old, they would not have slain the prophets. This, the Savior says, should be proved false. God would try them on that very point, and they would be found wanting. Prophets would be sent, whom they would murder as their fathers had done.

Jesus then mourns over Jerusalem as the constant despiser of the love that sent so frequent messages by the prophets. It was still unchanged. He does not say, "Jerusalem that *didst* kill the prophets," but "Jerusalem that *dost* kill the prophets;" the character which it possessed of old, it retained still.

He shuts up, therefore, the people and the city under the sentence of unbelief. The creditor was now no longer on the road with the debtor. He had delivered him to the judge. Justice must take its course; the debt must be exacted of Israel to the last farthing. The time of mercy and forbearance had been spent, without the debtor's taking advantage of it to sue for forgiveness. Justice then must require the whole. Moses was their accuser, and the threatening curses of his law must be fulfilled on them: John iv. 45.

The interval between the Lord's taking leave of Jerusalem and his return to it is to be spent by her:—

1. *In enmity*—the citizens hating the king appointed over them, and sending an embassy, expressive of their treasonable dissatisfaction and rebellion: Luke xix.

2. *In blindness*: the things belonging to her peace hidden from her eyes. She knew not the *merciful* visitation of Jesus; she would be equally blind to the on-coming of the visitation of *wrath*, till overwhelmed by it. And Paul describes them under that blindness as killing the Lord Jesus, and their prophets, persecuting the apostles, displeasing God, hating men; forbidding the preaching of the gospel to the Gentiles "*to fill up their sin alway*;" for the wrath is come upon them to the uttermost:*" 1 Thess. i, 14—17.

3. *In calamity*: The enemies casting a trench around her, and levelling to the dust her and her children: Luke xix. Her house is left a den of thieves, until the Redeemer's coming purges it, that it may be an house of prayer for all nations.

And as Jesus requires national repentance on their part before his return, so does Peter: "*Repent ye therefore*, and be converted, that *your sins may be blotted out* . . . and he *shall send Jesus Christ*:" Acts ii. 19, 20.

Observe, also, that the two great scenes in which the Savior delivers the prediction before us, are, the Temple, and the Mount of Olives; and both of these, are the spots wherein the principal events are to take place. In the temple Israel's iniquity is to be manifested, and the abomination of desolation set up. And the Mount of Olives will be one of the places of flight in the day of calamity, the spot to which Jesus will descend, and from whence he will judge the Gentiles assembled below.

The foregoing scenes then have been wholly Jewish, and this prepares us to see that a great part of the prophecy that follows is Jewish also. The Savior having condemned Israel as a nation and a religious body, next takes up his place as a prophet, pointing forward the hopes of the believing remnant to better things founded on *his coming*,—the only word of

* *Η οργη εις τελος*. That is, the final wrath of which the prophets speak. The omission of the article before *τελος* shows that it is to be construed adverbially with *οργη*.

hope in the sorrowful sentence pronounced in the former chapter.

The moral position of the parties addressed is worthy of observation. The disciples may be regarded either as *Jews* listening to Jesus as a *Jewish prophet*, foretelling the destiny of the temple and city of Jerusalem; or they may be regarded as the first living stones about to be built up into the *church of Christ*. *They are considered by the ensuing prophecy in both these characters.* The first part gives us the result to Jerusalem and Judea, for despising and rejecting Messiah their King.

Jesus appears as the "minister of the circumcision" sealing up the Jew in his enmity, unto the wrath foretold by the prophets, and yet showing through the tempest the escape of the elect remnant. But Jesus is not only the minister of the circumcision; he is the prophet of his heavenly people, and therefore to them he unfolds the results of his coming, as they apply to them. Thus as the Chief Scribe instructed fully unto the Kingdom of heaven, he brings forth out of his treasury things *old*, in confirmation of the *Jewish* prophets; and things *new*, appertaining to *believers in himself* during his rejection by the Jew and the world. If so, then it is manifest that one part of the prediction is to be expounded by the Jewish prophets. The prophecy before us teaches us how the time of the *mystery* (of which Paul speaks : Eph. i, ii,) is to pass away, and the Jews are to appear again as the chosen people of God, and the saints are to be judged and caught up to their heavenly mansions, and the Gentiles living in the flesh are to become subjects of the kingdom. The scenes on which Jesus enlarges in the first part are those familiar to the ancient prophets—Jerusalem, Judea, the temple, the rulers of the Jews. Of course, his prophecy on these points must be in full harmony with those of the Old Testament which are yet unfulfilled. The teaching of the second part is in direct relation to the Epistles.

THE STRUCTURE.

In order to enter into the prophecy, its structure requires investigation. And this is such as fully to repay the search. It is most beautiful and worthy of its divine author.

First, then, it is divided into two great sections at the 31st verse of Ch. xxiv. These two great divisions I beg to call, for the convenience of reference, A and B. But the second great division may be considered as consisting of two parts; therefore the main divisions will be threefold, A. B. and C, answering to the three great parties affected by the coming of the Lord, the Jews, the Church of God, and the Gentiles.

The main divisions (A and B) are each subdivided into seven smaller parts, which are represented below and are numbered, for the convenience of reference, A 1, A 2, &c.

Ch. xxiv. Verses.	A	A Analysis.	Catchword.	Verses Ch. xxiv. B	B Analysis.	Catch- word.	
4-6	1	{ False Christs. Wars. Rumors.	The end.	32-35	1	{ The Figtree. This generation	—
7, 8	2	{ War. Famine. Pestilence.	The beginning.	36-41	2	{ Noah's { Ark. Flood The taken. The left.	—
9-12	3	{ Persecution. Failing away. False Prophets.	The end.	42-44	3	{ Householder. Thief.	Hour.
14	4	Gospel preached.	The end.	45-51	4	{ Stewards. The Faithful & Evil	Hour.
15-23	5	{ Abom. of Desolation. Flight. Gt. Tribulation.	The elect.	Ch. xxv. 1-13	5	{ The Virgins.	Hour.
23-28	6	{ False { Christs Prophets. Coming as { lightning. eagles.	The Elect.	14-30	6	{ The Talents.	Hour.
29-31	7	{ Signs in heaven. Mourning. Son of Man seen. Elect gathered.	The elect.	C 31-46	7	Sheep and Goats.	—

This view of the divisions of prophecy will be greatly sustained by a comparison of the same prophecy as given in the Gospels of Mark and Luke.

Ch. xiii. Verses.	Divisions	MARK Analysis.	Ch. xxi. Verses.	Divisions.	LUKE Analysis.
5—7	1	{ False Christs. Wars. Rumors.	8, 9	1	{ False Christs. Wars. Rumors.
8	2	{ War. Famine. Pestilence.	10, 11	2	{ War. Earthquakes. Famine Pestilence. Fearful sights.
9—13	3	{ Beware ! Persecution. Gospel preached. Aid promised. Betrayal. Hatred.	12—19	3	{ Persecution. Aid promised. Betrayed. Hated. Patience
14—23	4	{ Abomination of Desolation. Flee. Great Tribulation. False Christs.	20—24	4	{ Jerusalem compassed. Flee Days of vengeance. Sword. Captivity. Times of the Gentiles.
24—27	5	{ Signs in heaven. Son of Man come. Elect gathered.	25—28	5	{ Signs in { heaven. Son of Man comes. Lift up your heads.
28—31	6	{ The Fig-tree	29—33	6	{ The Fig-tree.
32—37	7	{ Day unknown. Family waiting for Master. Watch.	34—36	7	{ Take heed against fleshly lusts. Watch and pray.

Here it is seen that the series in both Mark and Luke is *single*: while in Matthew it is *double*. The difference is owing to the omission, by Mark and Luke, of several of the parables given in Matthew. And though the accounts given by both these differ from each other; yet each falls into the usual series of seven; the four first divisions giving the preparatory events: the three last, the conclusive or final.

But we must return to Matthew. Divisions A and B are distinguished internally by very sufficient characters of separation.

1. A is *literal*, and literally to be interpreted. B is *parabolic* and spiritually to be interpreted. This is

beautifully seen in the different senses of "winter" and "summer;" the first occurring in A 5 and there *literal*. "Pray ye that your flight be not in the *winter*." The other occurring in B 1, and there it is *spiritually* or parabolically taken. "Ye know that *summer* is nigh." In A 5 "the house" is literal; in B 3 "the house" is parabolic, and in B 1 the "door."

2. A is *local*, and refers to the country of Judæa principally. B is *universal* as the spread of the Church of Christ, and fixed to no place.

3. A is *physical*; B is *moral*. Mankind in A are described as Jews and Gentiles; men and women; pregnant females or suckling infants. Flight from an enemy is the great lesson of A. Preparation of spirit for the Lord our Master is the great doctrine of B. The going forth to the false Christs is physical in A 6, but the going forth to meet the true Christ is moral, in the case of the Virgins: xxiv, 26, xxv. 1.

4. A is *Jewish*, B is *Christian* in its aspect and lessons. In A there is danger of being deceived by false pretenders to Messiahship. In B nothing of the kind. In the first the distinction of Jew and Gentile prevails (*σβος* occurring in A 2, 3, 4.) In the second part, moral distinctions alone are found.

It is worthy of observation, though I am unable to append the reason at present, that what is *literal* here, is *symbolic* in the Apocalypse. Thus, War, Famine, and Pestilence are here spoken of *literally*, but in the 2nd, 3rd, and 4th seals they are described *symbolically*. The flight from Jerusalem is here *literally* set forth; but in Rev. xii. it is *symbolically* represented to us. On the contrary, here, when addressing his Church, Jesus continuously speaks in *parable*. Is it because Jesus wished the Jew, (who is the child of the letter) to be literally instructed in what was absolutely necessary to the preservation of a remnant of his nation; but left the veil upon them, when he spoke of things of faith?

I would just further observe on this point, the remarkable verbal agreement, or symmetry which unites the four first, and the three last divisions of A. A 1, 2

3, 4 are distinguished by the occurrence of the word "*the end*" (τελος), or its opposite "*the beginning*;" while A, 5, 6, 7, are distinguished by the "*elect*" being found in each. It is also observable that in A 2, 3, 4, the word "*nation*" (εθνος) occurs, balancing, so to speak, and standing opposed to "*the elect*" of the succeeding divisions. Words thus situated, I call for want of a better name,—catchwords: they occur frequently in the parables.

THE QUESTIONS OF THE DISCIPLES.

After leaving the temple, Jesus went and sat upon the Mount of Olives facing it; and there the disciples asked the questions which drew forth the prophecy.

The questions are, I judge, three in number.

Tell us,—1. "WHEN SHALL THESE THINGS BE?"

2. "AND, WHAT SHALL BE THE SIGN OF THY COMING?"

3. "AND (*what shall be the sign*) OF THE END OF THE AGE?"* (αιωνος).

But though in one view of them, they are three questions, yet in another and more strict estimate, the events to which they refer all belong to one period, and that, still *future*—the time of Jacob's trouble, of the Savior's appearing, and of the closing of this scene of iniquity. To the same period belongs the restoration of the kingdom to Israel, concerning which the apostles asked just before the ascension. This also depends on Messiah's return, and the closing of that age, during which dominion is given to the Gentiles. They perceived not the identity of this question with those, concerning which he had told them before, that none knew but the Father. This called forth his rebuke, "It is not for you to know times or seasons† which the Father hath put in his own power." Of these questions, as I

* It is because the two latter questions are not asked in Mark and Luke, that we find so great a difference between their account and Matthew's. They have no record of the parables which specially concern the Lord's coming. (B 3, 4, 5, 6.) Nor have they the two which specially refer to the end of the age, B 2, and B 7 or C.

† Χρονους η καιρους. No article.

II

judge, the first, as given in St. Matthew, is wholly Jewish; but the other two have a threefold aspect; for the coming of Messiah, and the end of the age affect both the Jews, the Gentiles, and the Church of God.

First then let us consider particularly the foremost of the questions, "WHEN SHALL THESE THINGS BE?"

The expression "these things" throws us back to what the Savior had said before. And if we consider the discourse of Ch. xxiii, we shall be persuaded that the question refers to six points at least, all of them Jewish in character.

1. The filling up the measure of the fathers' sins. (Answered in Ch. xxiv. from 10th to 12th verses.)

2. The sending of prophets, wise men, and scribes, and their scourging and slaying. (Answered in xxiv. 9.)

3. The vengeance of the blood of the righteous. (Answered in xxiv. 21, 22.)

4. The destruction of the temple. (Answered in xxiv. 15.)

5. The Jews' desire for Messiah, when they should say, "Blessed! he that cometh." (Answered xxiv. 30, and in the parable of the fig-tree.)

6. The gathering of Jerusalem's children. (Answered xxiv. 31.)

These are, more or less evidently, *Jewish* questions: and they receive an answer in kind. Especially is it the case as it regards the temple. It is contemplated by the Savior as in two states. 1. In its state of *desolation*, when he, as its God left it; and assured them, that not till their national repentance would he return to it. This was the withdrawal of its glory and strength; but to the eye of sense there was no difference in its appearance: its marble shone, its gold sparkled as ever. 2. But a further state of things is foretold: its open *destruction*, when not one stone should be left upon another. This its last state, was owing to the former. Except the Lord had departed from his temple, neither the Roman nor Antichrist would have any power against it. From the state of absolute ruin in which the Romans left it, the prophecy supposes that the Jewish temple will rise again. But even

though this will be the case, yet it will be as *desolate* as ever, being destitute of the presence of the God of Israel. Else the false Christ could not sit in it, and show himself there as God. But God has hid his face from his beautiful house, and it is wholly given up to the enemy, when the iniquity of Israel is full.

Now if the Roman desolation of Judea did not fulfil the prophecy, it has yet to be accomplished. And in order to this, the prophecy before us implies, as I am persuaded, that the Jews will return to their own land in unbelief, that they will rebuild the temple,* restore sacrifices and the Jewish law, that they will be looking for Messiah's coming, and ready to be the dupes of every pretender to Messiahship, but that they will be wicked beyond their fathers, and by persecuting believers in Jesus, will draw down on themselves the righteous judgments of God. In short, I regard the whole of the prophecy as unfulfilled, with the exception of the first division, A 1. But of this presently.

The answer to the first question of the disciples is found in the first great division of the prophecy, or A, for this is the *Jewish* half. But not only so; this division gives also the aspect of Messiah's coming, and "the time of the end," or "the end of the age," as it affects Israel.

2nd Question. "WHAT IS THE SIGN OF THY COMING?"†

This is more accurately translated, "thy *presence*,"

* The Prayer Book of the German and Polish Jews bears witness in several places to the desire of the Jew that the temple may be rebuilt, and sacrifice restored. "May it be pleasing in thy sight, O our King, Jehovah our God, and the God of our fathers, that the *house of the sanctuary may be built with speed in our days*, and give us our portion in thy law, and restore thy service with reverence as in the days of old."—p. 12. And again, "King of mercies, return, and have compassion on us, and *on thy sanctuary with great mercies: and let it be built speedily, and let its glory be magnified*. O our Father, our King, *reveal the glory of thy kingdom over us speedily: and shine forth and lift up thy countenance on us before all living; and bring near our dispersions from among the Gentiles, and gather our scattered ones from the ends of the earth; and bring them to Zion with singing*."—p. 109.

† Παρουσία.

and it will be advantageous to keep it in view, as we shall see hereafter. This question is connected most intimately with the former, and with the succeeding one. Messiah's coming is the time in which the desolation of the house ceases, and the day of gathering the scattered and oppressed children of Jerusalem is arrived. Moreover, the desolation of the House of God could only occur during the old age, for its glory, as all the Jewish prophets testify, is to be during Messiah's presence and the new age. (עולם הבא) Messiah's coming is in his kingdom : (Matt. xvi, 28 ; Luke xxiii, 42,) and accordingly the last parable presents him as "the King."

3rd Question. "WHAT SHALL BE THE SIGN OF THE END OF THE AGE?"

These words have a reference both to the Jew, the Gentile, and the Church of God. The signs of the end, as they affect the Jew, are given in A ; the signs of the end of the age to the believer are given in B. The Gentile or heathen has no sign, at least none given in this prophecy ; nor was he represented by any of those present, when the Savior delivered it. The two great events which were described by the Savior : (Matt. xiii.) as taking place at the end of the age, that is to say, (1) the harvest, and (2) the sorting of the net-full gathered out of the sea, are presented in the prophecy before us. The harvest and its discrimination between the good and evil are seen in B 2 ; while the counterpart of the Drag-net is found in the parable of the Sheep and Goats. (B 7, or C.)

A 1.

THE ROMAN DESTRUCTION.

1. "Take heed that no one deceive you.
2. For many shall come in my name,
3. Saying, I am the Christ,*
4. And shall deceive many.
5. And ye will be about† to hear of wars, and rumors of wars :
6. See that ye be not troubled ;
7. For all must come to pass, but the end is not yet."

* Ο Χριστος † Μελλήσεις

Here is a second and inner division into *seven* parts, which obtains also in A 3 ; while, very beautifully, A 2 and A 4, which answer to one another, are composed of but *three* parts only.

This portion of the prophecy has been, as I assuredly judge, fulfilled. Two signs are given in it. 1. False Christs. 2. Wars and rumors of wars. But these false Christs are weak impostors, without the power of miracle, which is possessed by the later ones.

Of such Josephus speaks : " Now, as for the affairs of the Jews, they grew worse and worse continually ; for the country was again filled with robbers and impostors, who deluded the multitude. Yet did Felix catch and put to death many of those impostors every day, together with the robbers : " Josephus, Ant. xx ; viii, 5. " And now these impostors and deceivers persuaded the multitude to follow them *into the wilderness*, and pretended that they would exhibit manifest wonders and signs, that should be performed by the providence of God : " 6.

Of the wars and rumors of wars the same historian gives us an account, especially of that threatened when Caligula desired to set up his statue in the temple at Jerusalem. During this time, so great was the terror of this rumor of war, that the Jews left their lands untilled for fifty days : Josephus' Wars, ii ; x, 1—5 ; xi, 1—4 ; xiii. 7. Ant. xx. 6.

But the Savior taught his disciples not to be terrified then, for the time of the end was not yet. Accordingly, by the death of the Emperor, this threat passed away, and other rumors came to nothing. When others were troubled, they were to be calm ; when others were secure, they were to flee in haste. Moreover, even when the city and temple of Jerusalem were destroyed, the disciples, receiving an intimation of the coming blow, escaped to Pella, and were preserved.

The answer then which the Savior gives to the first question of the disciples, is of this kind. " You inquire of me, when the temple shall be utterly thrown down ? I answer, when many false Christs appear, and wars and rumors of wars are afloat. *But do not imagine*

that THIS destruction of the temple and city is the time of the end spoken of by the prophets, or that destruction of the temple which is foretold by Daniel. "The end is not yet." All that prophets have spoken must indeed be fulfilled. But there is an interval between this calamity and that to which they refer.

The destruction of the temple by the Romans is one not noticed in the prophets; it occurred in the time of mystery, of which they knew nothing. The destruction of which they speak is effected by the Great False Christ, when God recognizes Israel again, and a remnant is accepted by him. The destruction of Jerusalem by the Romans, however, is a pledge and shadow of that which is to come. And if that which is here so slightly sketched were so terrible, what shall the real end, and the days of great tribulation be?

The end was to be removed by an uncertain interval from the first portion: for even when the signs of A 1 were come to pass, the end was still to be waited for. The next gives the beginning of the end. "The end" is the same as "the day of the Lord." And when some, in Paul's time, thought that the day of the Lord had begun, (*σήμερον*;) Paul repeats the Savior's charge, "Be not soon shaken in mind nor troubled:"* (2 Thess. ii, 2.) showing that they were living in the time of A 1, to which the Redeemer's word applied. And Paul gives a sign that must precede the great, the terrible day of the Lord, as the meritorious cause of the indignation, even the apostacy from the faith, which is noticed in A 3. Beside this, it is added by Luke, and is characteristic of this first division, "The time draweth near:" while, at the beginning of A 2, (most clearly manifesting its comparative disjunction from the rest, and probably denoting a pause in the Savior's delivery of the prophecy,) he has inserted the words, "Then said he unto them."

They imagined, indeed, that there was but one defilement and overthrow of the temple to take place, and that it belonged to the end of the age, where it is

* *Θρονηθαι*. The same word as in Matthew.

placed by Daniel. Now, while this overthrow is to take effect, for "all must come to pass," the time of mystery had to intervene, in which the Gentiles were to be called, and the Jew to remain in unbelief. This was a secret hidden from the prophets, and from the disciples also; and it is the not perceiving this, which has darkened the prophecy before us.

Between this division and the next, 1800 years have passed away, and concerning them the Savior said nothing. Nor will the rest of the prophecy begin to be fulfilled till the Jew is in his own land again, and all things are returned, as nearly as may be, to their state when Jesus spoke the words. The law must be restored, and its sacrifices: (else how can the desolator cause the daily sacrifice to cease?) The sabbath must be enforced in Judea once more, and the temple reared again.

A final proof of this severance of A 1 from the rest of the prophecy, is, that the Revelation takes up and confirms the Savior's prophecy, immediately *at the next division*. Hence, I argue, as the Revelation gives us the time of the end, but is ignorant of A 1, (which expressly excludes the time of the end,) the part that is unfulfilled begins where the Revelation does, or at A 2.

A 2.

THE BEGINNING OF SORROWS.

1. "For nation shall rise against nation, and kingdom against kingdom;
2. And there shall be famines, and pestilences, and earthquakes in places:
3. But all these things are the beginning of sorrows."
(Birth-pangs).*

A 2 is divided into three parts, answering to A 4, which is likewise made up of three. And as A 1 and A 3 give the *internal* state of Israel, A 2 and A 4, on the other hand, give the state of the world, or of things *external* to Israel.

* Ωδιναν.

1. The first part of A 2 contains the prophecy of *universal war*. It answers to the red horse of the second seal, and the rider signalized by the great sword. To him it was given "*to take peace from the earth,**" and that they should kill one another." Fearful words! The times will be like those before Asa. "And in those times was there no peace to him that went out, nor to him that came in, but *great vexations were upon the inhabitants of the countries. And nation was destroyed of nation, and city of city; for God did vex then with all adversity:*" 2 Chron. xv, 5, 6. This, as the historian remarks, and as we must understand here, was the consequence of sin. This is the time of which it is written; "And I will set the Egyptians against the Egyptians; and they shall fight *every one against his brother, and every one against his neighbor: city against city, and kingdom against kingdom:*" Isa. xix, 2.

2. Famine is predicted next; and famine rides the black horse of the third seal with a pair of balances in his hand, while a voice proclaims that the wheat and barley shall stand at prices threatening starvation to the poor. This is another of the arrows of God's quiver, and is especially threatened by the law of Moses as the chastisement of Israel, if unfaithful. "The heaven that is over thy head shall be brass, and the earth that is under thee shall be iron:" Deut. xxviii, 23. "They shall be burnt with *hunger:*" xxxii, 24. And Solomon, with prophetic gaze, foresaw that and pestilence, as the future strokes of God's just rod. Therefore, he prays: "If there be in the land *famine*, if there be *pestilence*, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in their cities, whatsoever plague, whatsoever sickness there be: what prayer and supplication soever shall be made by any man . . . Then hear thou in heaven thy dwelling-place and forgive:" 1 Kings, viii,

* It is worth while to inquire whether $\gamma\eta$ in the Revelation may not signify "*the land*" of Israel? It has not that signification here, but may it not in Rev. xiii, 8?

37-39. And as pestilence comes next in our Lord's enumeration of woes, so is *Pestilence** the name of the rider on the pale or green† horse, which issues from heaven on the opening of the fourth seal. Of these woes, the sword, famine, and pestilence, as affecting Israel, the prophets give many mournful intimations. "They shall be as dung upon the face of the earth: they shall be consumed by the sword and by famine, and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth:" Jer. xvi, 4. "How much more when I send my *four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence to cut off from it man and beast?*" Ezek. xiv, 21.

Earthquakes are next threatened: and of these the book of Revelation makes mention. But though there are five notices of earthquakes there, yet, as I judge, but *two* earthquakes are referred to; that recorded in chap. vi, 12, being the same as that of xi, 13; and chap. viii, 3, xi, 13, and xvi, 18, all pointing out the last and most fearful one which just precedes the coming of the Redeemer. The earthquakes which our Lord mentions are "in (divers) places;" those noticed in Revelation principally affect *Jerusalem*. The earthquakes which the Savior foretels are the *beginning* of sorrows; and to one of these scenes the Savior, as I believe elsewhere, refers:—"Daughters of *Jerusalem*, weep not for me, but weep for yourselves, and for your children. . . . Then shall they begin to say to the mountains, fall on us; and to the hills, cover us:" Luke xxiii, 28, 30. This is the same scene with the earthquake of the sixth seal. "Lo, there was a *great earthquake*. . . . And the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and *said unto the mountains and rocks, fall on us and hide us:*" Rev. vi, 12, 15, 16.

* *Θανατος*. By which word the LXX commonly translate the Hebrew *בב* or pestilence. † *Χλωρος*.

Some have asked, how could these things make known the Savior's coming, for what events are more common than wars, famines, pestilences? The answer is very simple. They will be so frequent and long continued, as to characterize fearfully the day in which they come. Was not Pharaoh's day sufficiently characterised by the seven successive years of famine, even though seven years of peculiar plenty preceded them?

3. "These are the beginning of sorrows." The Savior's expression is very peculiar. These are the beginning of the throes or pangs of birth.* By this term the Lord points to those passages of the prophets, which describe the last trouble of Jerusalem and Judea, under the image of the pains of a pregnant woman. Thus is the prophecy of Olivet brought into correspondence with the Revelation, which describes Jerusalem as the woman in heaven, seized with the throes of child-birth. Under this figure, too, Paul describes the vengeance of the last days as overtaking the sinners of this world. "For when they shall say, peace and safety; then sudden destruction cometh upon them as *travail upon a woman with child*; and they shall not escape." 1 Thess. v, 3. But the above-mentioned woes are not the final throes, but only their forerunners: the real time of the trouble of Israel is the day of the destroying horsemen and tormenting locusts: Isa. xiii, 2—13; Jer. xxx, 6, 7; Rev. ix, (answering to A 5. of this prophecy.)

A 3.

PERSECUTION.

1. "Then shall they deliver you up to affliction,
and shall kill you:
2. And ye shall be hated of all the Gentiles for
my name's sake.
3. And then shall many be offended;
4. And shall betray one another, and shall hate
one another.

* חבליים Psa. xlviii, 6. This passage seems to refer to the very scene of the sixth seal.

† סרר סור כשל—Σκανδαλισμα

- { 5. And many false prophets shall arise and shall deceive many.
 { 6. And because iniquity shall abound, the love of the majority* shall wax cold.
 { 7. But he that shall endure unto the end,† the same shall be saved."

A 3 is divided into seven parts, which are thus arranged:—

- { 1. Conduct }
 { (two-fold) } of those without.
 { 2. Feelings }
 { 3. Feelings }
 { 4. Conduct } of those within.
 { (two-fold) }
 { 5. False prophets, and result.
 { 6. Sin increasing, and result,
 { 7. Endurance, and result.

1. The word "them," with which it commences, is not a mark of the order of events,‡ that is to say, we are not to suppose that the persecution here foretold will only commence after the wars, famines, and pestilences are fulfilled; for Luke assures us, "*But before all these things they will lay hands on you:*" xxi, 12.

The persons addressed in this division, are, as I judge, Jewish believers in Jesus: holding, in spiritual things, the place which the twelve of that day held. This will appear as we proceed. The Savior had told the Jews that prophets would be sent to them, and wise men, and scribes, some of whom they would kill and crucify. And as he had spoken thus to those *without*, he utters the same prediction to those *within*. "Some of them *yé shall kill and crucify.*" "They shall deliver you up to be afflicted, and *shall kill you.*" So James, writing to the twelve tribes and describing the rich and proud ones of the last day; "Ye have condemned and *killed the just*, and he

* Των πολλων.

† Υπομεινας εις τελος "He that waiteth perseveringly," answering to the Hebrew **לנצח**. *Εις τελος* is adverbial, as Luke xviii, 5; 2 Cor. i, 13; Rev. ii, 26.

‡ It is *τοτε*, not *επειτα*. Υπομεινω—**יחל קוה תכה**

doth not resist you." Then follows counsel like the Savior's. "*Be patient, therefore, brethren, unto the coming of the Lord.* Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh:" James iv, 6—8.

In this portion of the prophecy Mark and Luke are much fuller than our Evangelist. They give the Savior's counsel, not to premeditate when brought before the tribunals of kings and rulers, because an immediate inspiration of the Holy Ghost would direct their words. The reason of this difference is evidently because of the intimate connection which exists between this portion of the prophecy, and the charge which Jesus gave to his twelve apostles when sending them forth on their mission to Israel: Matt. x.

One part of the affliction is specified by Mark, as the being delivered up to councils,* and being beaten in the synagogues.† Both are predictions of Jewish things. We have both the Sanhedrim and the Synagogue restored. In like words does Jesus describe the wicked acts of the Jews against his messengers. "Some of them ye shall *scourge in your synagogues*, and persecute them from city to city:" Matt. xxiii, 34. In the same strain exactly does Jesus speak to the twelve, when sent forth on their Jewish mission. "They will *deliver you up to the councils*, and they will *scourge you in their synagogues*; and ye shall be brought before governors and kings for my sake for a testimony against them‡ and the Gentiles." Then follows the promise of the Spirit's immediate inspiration, and a declaration of the betrayal by relatives. "The brother shall deliver up the brother to death, and the father the child; and children shall rise up against their parents, and cause them to be put to

* Συμβουσια † Συναγωγαί

‡ Does not the "them" here refer to the Jews, and so give us the hint of a double persecution? The immediate antecedent is indeed kings.

death." Then come the same words which are here found. "*And ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved.*" The words which succeed show, that it is to be understood of a proclamation of Christ among the cities of Israel. "But when they persecute you in this city flee into another; for verily I say unto you, *ye shall not have gone over** (or '*perfected*') *the cities of Israel till the Son of Man be come:*" x, 23.

2. Yet, though the above is a mission of Jews to the Jews, they would win the hatred of all the Gentiles. This sense is fully borne out by the parallel chapter of Matthew. "Go not into the way of the Gentiles: . . . but go rather to the lost sheep of the house of Israel:" 6. "For a testimony unto them and the Gentiles:" 18. Hence it seems to follow, that the Gentiles will be rulers in the land of Israel, although it is possessed by the Jews; or else we must suppose (which is also true) that Jewish believers (according to the next sign given, A 4) go out to preach among the Gentiles also. The hatred they experience at the hand of the Gentiles supposes that the great apostacy is begun among them. For as Paul predicts, that the falling away must take place before the Savior appears, and the great antichrist arises; so likewise does the Savior refer to the same thing, in the predicted stumbling, and falling, and coldness of the majority. The expression, "hated by the Gentiles,"† shows this to be Jewish. The church is hated by the world: (1 John, iii, 13) the Jew by the Gentile.

This mission and preaching to the cities of Judah, was revealed to Isaiah. "O! Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God! Behold the Lord God will come with strong hand, and his arm will rule for him: behold his reward is with him, and his work before him:" Isia xl, 9, 10. As truly as John's preaching was the cry in the wilderness, (v, 3,) so will this be to the cities of Judah.

* Τελίσης.

† Παντων των εθνων.

"Behold I send unto you *prophets*," saith Christ to the Jews. And prophets are among these missionaries to Israel. "He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me. *He that receiveth a prophet in the name of a prophet shall receive a prophet's reward:*" Matt. x, 40, 41.

That they are believers in Jesus, is clear; for they are hated for "*my name's sake*." Their persecutors are of two classes—the Jewish rulers of synagogues, and members of councils; and Gentile kings and potentates, before whom they are to be brought.

The seals of the Apocalypse exactly keep pace with the Savior's disclosures. The next seal (the fifth) presents "under the altar the souls of those slain for the word of God, and for the testimony which they held:" vi, 9. And their cry for vengeance agrees better with the supposition that they are Jewish martyrs, than Christians: for the cry of dying Stephen was for his enemies' forgiveness: while the dying Jewish martyr, Zechariah, said of his murder, "The Lord look upon it and require it:" 2 Chron. xxiv, 22.

3, 4. Our Lord then foretells the result of the persecution and hatred experienced by his Jewish disciples. Many would be stumbled, and apostatize from the faith wholly. The nearest relations would betray one another, and hate one another: Mic. vi, 7. This is the time, I suppose, of which the Savior says, "These things have I spoken unto you, that ye should not be offended. They shall *put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service:*" John xvi, 1, 2. It is the time of which it is written, "*A man's foes shall be they of his own household:*" Matt. x, 36.

Concerning that day of stumbling, the Jewish prophets let fall many ominous words. "He shall be for a sanctuary, but for a stone of stumbling and a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. *And many among them shall stumble, and fall, and be broken, and be snared, and be taken:*" Isa. viii, 14, 15. The lix. of Isaiah presents the same scene; iniquity, lies, violence, bloodshed, darkness. "We grope for the

wall like the blind, and we grope as if we had no eyes ; we stumble at noon-day as in the night." Afterwards succeeds the vision of vengeance, and then the Redeemer comes out of Zion, and Jerusalem is bid to shine because her light is come. "*Some of them of understanding shall fall*, to try them, and to purge, and to make them white, even to the time of the end : " Dan xi, 35. " O Israel, return unto the Lord thy God, for *thou hast fallen by thine iniquity*."* " The ways of the Lord are right, and the just shall walk in them ; but *the transgressors shall fall therein* : " Hosea xiv, 1, 9. Thus it appears that the dealings of God in those days will be peculiarly dark, so that many, unable to trace his justice and goodness, will rebel and blaspheme.

5. False prophets are to arise, and to lead astray many. False prophets will arise from among both the Jews and Christians ; as there will be an apostacy, from both the Jewish and Christian faiths. Of these days Hosea speaks.

" The days of visitation† (vengeance) *are come, the days of recompence are come* ; Israel shall know it ; *the prophet is a fool, the spiritual man is mad : for the multitude of thine iniquity and the great hatred. The watchman of Ephraim was with my God ; but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.* They have deeply corrupted themselves as in the days of Gibeah : (Jud. xix :) therefore he will remember their iniquity, he will visit their sins." " *Though they bring up their children, yet will I bereave them, that there shall not be a man left ; yea, woe also to them when I depart from them ! Ephraim, as I saw Tyrus, is planted in a pleasant place : but Ephraim shall bring forth his children to the murderer.*" " For the wickedness of their doings, *I will drive them out of mine house.*" " My God will cast them away, because they did not hearken unto him, *and they shall be wanderers among*

* See also Mic. v, 2—5, 7, 15 ; Jer. xviii, 15, 16 ; v, 23 ; vi, 28.

† *Αἱ ἡμέραι τῆς ἐκδίκησης* LXX: exactly the expression used in this very prophecy of our Lord : Luke xxi, 22.

the nations :" Hos. ix, 7—17. Wonderfully is this in accordance with the Savior's prophecy! The days of visitation—the false prophets like a fowler's snare—the iniquity of Israel come to the full—the great hatred—the cutting off of the children and the mothers' loss—the woe uttered when the Lord leaves them—with their last captivity, and the desolation of the temple, all form a picture exactly in harmony with the prophecy on Olivet.

The same scene of fearful iniquity is set forth in Jer. xxiii. "The land (earth) is full of adulterers, for because of swearing the land (earth) mourneth. . . . For both prophet and priest are profane : yea, in my house, have I found their wickedness, saith the Lord. Wherefore their way shall be unto them as slippery ways in the darkness : they shall be driven on, and fall therein : for I will bring evil upon them, even the year of their visitation, saith the Lord. And I have seen folly in the *prophets* of Samaria ; they prophesied in Baal, and *caused my people Israel to err.*" "Thus saith the Lord of hosts, *hearken not to the words of the prophets that prophesy unto you : they make you vain ; they speak a vision of their own heart, and not out of the mouth of the Lord.*" "The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart : *in the latter days* ye shall consider it perfectly." "Behold, I am against them that *prophesy false dreams*, saith the Lord, and do tell them, and *cause my people to err by their lies*, and by their lightness : " v. 10, 13, 16, 20, 32.

Similar is the prophecy of Micah. "Hear, I pray you, O heads of Jacob *who hate the good* and love the evil, who pluck off their skin from off them, and their flesh from off their bones." "Thus saith the Lord concerning *the prophets that make my people err* night shall be unto you, and ye shall not have a vision ; and it shall be dark unto you, that ye shall not divine ; and *the sun shall go down over the prophets, and the day shall be dark over them :*" Mic. iii, 1, 2, 5 ; Jer. v, 30 ; Ez. xxii.

These prophets will be acceptable to the worldly : "all

men will speak well of them :” Luke vi, 26. They will withstand the truth, like Barjesus, (Acts xiii, 6,) and, like Balaam, will prophesy for hire.

These are the times of which Christians also are forewarned, as the days in which evil spirits will be abroad, inspiring men to preach false doctrines, subversive of Christianity, and consisting in the hypocritical pretence of holiness—the merely physical holiness of separation from certain meats and drinks pronounced unclean by them, and abstinence from marriage : 1 Tim. iv, 1. By their fruits false prophets are to be known, for though they will pretend to holiness, (“ coming to you in sheep’s clothing,”) yet they will be of a cruel and bloodthirsty temper within : Matt. vii, 15. And St. John warns us likewise. “ Many false prophets, he says, are gone out into the world.” If then we saw any one inspired and prophesying, how could we tell whether his spirit were that “ spirit of antichrist, whereof we have heard that it should come,” or whether he spake by the Spirit of Christ ? By the test which St. John gives, “ Hereby ye know the Spirit of God : every spirit that confesseth that Jesus Christ is come in the flesh, is of God : and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God :” 1 John iv, 1—3. “ Evil men and seducers* (magical deceivers) will wax worse and worse, deceiving and being deceived :” 2 Tim. iii, 13. “ *There were false prophets also among the people, [of Israel] even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways : by reason of whom the way of truth shall be blasphemed :*” † 2 Pet. ii, 1, 2.

6. Next comes the prediction of the time when iniquity ‡ [lawlessness] will attain its height. The false prophets will draw men aside from both Judaism and Christianity, and the great apostacy, out of which

* Γοητες. † Βλασφημηθησεται. ‡ Ανομια=עוון and especially עשׂה.

antichrist—"the lawless one"—is to spring, will display itself. It is this abounding of lawlessness which gives to antichrist his power both against the Jew and the temple. "He magnified himself even to the prince of the host, and by him *the daily sacrifice was taken away, and the place of his sanctuary was cast down.* And an host was given him against the daily sacrifice *by reason of transgression,* and it cast down the truth to the ground." "And in the latter time of their kingdom, WHEN TRANSGRESSORS ARE COME TO THE FULL, a king of fierce countenance, and understanding dark sentences, shall stand up:" Daniel viii, 11, 12, 23. Also in his destroying many by peace, seems to be intended his corrupting them by false doctrine. And as he sets up "THE ABOMINATION OF DESOLATION," so does "THE TRANSGRESSION OF DESOLATION" precede and make way for it.

This is, I judge, that utter apostacy from the Mosaic law, of which the prophets not unfrequently speak. "He (antichrist) shall even return and have intelligence with them *that forsake the holy covenant.*" It is the iniquity which immediately brings down God's vengeance. Therefore the next verse runs thus—"And arms shall stand on his part, and they shall *pollute the sanctuary of strength, and shall take away the daily sacrifice,* and shall place *the abomination that maketh desolate:*" Dan. xi, 30, 31. So Isaiah, "Ye are they that *forsake the Lord, that forget my holy mountain.* Therefore, thus saith the Lord God, behold my servants shall eat, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty; behold my servants shall rejoice, but ye shall be ashamed: behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen:" Isa. lxxv, 11—15. Also because they committed abomination, and chose their own ways, God saith, "I will choose their *delusions,* and will bring their fears upon them:" Isa. lxxvi, 3, 4. Even as it is written, "For this cause God shall send them *strong delusion,* that they should believe a lie, that

they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii, 11, 12.*

7. But a promise closes this portion. He that waits on the Lord perseveringly shall be saved. Many passages of the prophets are intended to encourage the holy state of waiting and patient expectation. After Isaiah had declared that Jesus would be a sanctuary to those that believe in him, but a stumbling block to Israel and the inhabitants of Jerusalem; he adds, in wonderful accordance with our Lord's words—"And *many among them shall stumble and fall, and be broken, and be snared and be taken. Bind up the testimony, seal the law among my disciples.* ('Unto you it is given, to know the mysteries of the kingdom of God.') And *I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him.* Behold I and the children whom the Lord hath given me are for signs and wonders in Israel, from the Lord of hosts, which dwelleth in Mount Zion:" Isa. viii, 14—18. And then follows a warning against magical deceivers, and a sketch of the great tribulation as affecting Israel, and the unbelievers of the nation: 19—22. "The Lord is a God of judgment; *blessed are all they that wait for him:*" Isa. xxx, 18. "The vision is yet for an appointed time, but at the end it shall speak and not be; *though it tarry, wait for it; because it will surely come, it will not tarry:*" Heb. ii, 3. "*Blessed is he that waiteth, and cometh to the thousand three hundred, and five and thirty days. But go thou thy way till THE END be; for thou shalt rest and stand in thy lot at the end of the days:*" Dan. xii, 12, 13.

In several places this is the command of the Lord concerning those times. In others it is represented as

* Jer. i, 15, 16; ii, 13, 17, 19; Psa. cxix, 53; Jer. v, 6, 7, 19; xvi, 1—16; xvii, 13; xix, 1—10, 13; xxii; Hos. iv, 16; Psa. lxxiv; Jer. li, 5; Ez. vii, 2, 3; viii, 17; Isa. ii, 6—9; xiii, 10; xxvi, 21; lix, xii; Hos. xiv, 9; Mic. vi, 12; Am. v, 4—20. Also concerning the hatred of that day against the just: see Psa. ix; xviii, 17, 40; xxv; xxxiv, 21; xxxviii, 19; xli, 7; xliv, 7, 10; lxix; lxxxvi, 1; cxviii, 7; cxxix; Isa. lxvi, 5; Psa. xxxi, 13; Mal. iii, 13—17.

the determination of the godly. Thus Jeremiah describes the scene of the three years and a half drought: Rev. xi, 6. And then follows the word of the remnant. "Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Lord our God? *therefore we will wait upon thee*; for thou hast made all these things:" Jer. xiv, 22. To those that patiently wait, it is promised that they shall not be ashamed; that they shall inherit the earth, and rejoice in the salvation of Jehovah: Isa. xlix, 23; Ps. xxxvii, 9; Isa. xxv, 9. It is declared also in another place, that the Lord delights in such. "*The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.*" "The Lord taketh pleasure in them that fear him; *in those that hope in his mercy:*"* Ps. cxlvii, 2, 11.

But what is the meaning of the promise, "the same shall be saved?" I look on it as taken in the *Jewish* sense, of present and temporal deliverance from the oppressors and deceits then abroad. Such is its sense in this prophecy. "*There should no flesh be saved.*" This is its frequent sense in the prophets. So in a chapter already quoted. "A King shall reign and prosper, and shall execute judgment and justice in the earth; in his days Judah *shall be saved*, and Israel *shall dwell safely:*" Jer. xxiii, 6. So in the eightieth Psalm, "Give ear, O Shepherd of Israel, thou that leadeth Joseph like a flock; thou that dwellest between the cherubims, shine forth . . . Turn us again, O God, and cause thy face to shine, and *we shall be saved.*" It then goes on to describe the desolation of Israel by Antichrist, and the glory and deliverance to be brought at the coming of Jesus. Again, "He will swallow up death in victory; and the Lord God will wipe away tears from all faces; and the rebuke of his people shall he take away from off all the earth; for

* "He shall send at the time of the end our *Messiah* to redeem those that wait for the end of his salvation."

ישלח לקץ ימין משיחנו לבדות מחבי
קץ ישועתו Jewish Prayer-book, p. 4.

the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; *we have waited for him, and he will save us: this is the Lord; we have waited for him*, we will be glad and rejoice in his salvation:” Isa. xxv, 8, 9. “Alas! for that day is great, so that none is like it; it is even the time of Jacob’s trouble, *but he shall be saved out of it:*”* Jer. xxx, 7.

A. 4.

THE GOSPEL UNIVERSALLY PREACHED.

- { 1. “And this Gospel of the Kingdom shall be preached in all the world,†
 2. For a witness unto all the Gentiles; ‡
 3. And then shall the end come.”

1. This is the last of the preliminary signs, before the end of the age. The three concluding divisions describe what is to take place in “the time of the end;” or the “1260 days;” or “the day of the Lord;” or “the times of the Gentiles;” all which expressions, as I conceive, refer to the same period.

This preaching of the Gospel is to the *Gentiles*; as the one intimated in the former division, was its proclamation to the *Jew*. It is not that which is now taking place. For the Savior specifies very remarkably the tidings then to be borne, as—“*this Gospel of the Kingdom.*” That is not the Gospel which is now preached. Most of the missionaries do not believe in the millennium, and therefore do not preach Christ’s Kingdom in the Scripture sense. Much less is it the great and prominent feature of their discourses. But in the evangelizing here spoken of, it must be. The coming of the Kingdom and its King will be the great burthen of its proclamation. And the preachers of it will, as I judge, be Jews. For “the Gospel of the Kingdom” is a phrase which only occurs in the Jewish Gospel of St. Matthew: iv, 23; ix, 35. Nor is it generally perceived, that there are two distinct views

* Consult also the following passages: Isa. xlv, 8—17; Psa. xviii, 3; xxxiv, 18; xxxvii, 3, 9, 11; lv. 35; lxxix, 4, 13; cxlv, 19; Zech. ix, 6; Isa. xxxviii, 22; xxxv, 4; xlix, 25; lix, 16; lxiii, 5; Zeph. iii, 17; Zech. viii, 3, 7, 10, 13.

† Οικουμένη.

‡ Πᾶσι τοῖς ἔθνεσι.

of the good news that come through Christ Jesus: the one to the Jew, the other to the Gentile. That to the Jew is "*the Gospel of the Kingdom*;" it takes up the notices of the King and Kingdom which the Jewish prophecies present, and urges the repentance of Israel, in order that all the promised glory may appear. Such was Peter's sermon to Israel in the temple after the healing of the lame man: Acts iii. But the Gentile Gospel is "*the Gospel of the grace of God*:" Acts xx, 24; which dwells on the mercy of God in visiting the Gentiles, while Israel is impenitent; and by faith unites the receiver of its truths to Christ Jesus as a member of his mystic body. The first is called "*the Gospel of the circumcision*;" the second, "*the Gospel of the uncircumcision*:" Gal. ii, 7. Paul also calls it, "*that Gospel which I preach among the Gentiles*:" Gal. ii, 2; and in several places, "*my Gospel*," because peculiarly committed to himself: Rom. ii, 16; xvi, 25.

The former of these views of the Gospel is to be preached in the whole habitable earth. It will be, I judge, in fulfilment of the Savior's words: Matt. xxviii, 19. "Go ye therefore, disciple *all the Gentiles*;"* for we do not read in the Acts that this command was put in force by those Jewish disciples to whom it was first given. But now it will. And of such a Jewish mission to all the Gentile nations, several passages in the prophets give intimation, "The glory of the Lord shall be revealed, and *all flesh* shall see it together, for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? *All flesh* is grass, and all the goodliness thereof is as the flower of the field:" Isa. xl, 5, 6. "The mighty God, even the Lord hath spoken and *called the earth from the rising of the sun unto the going down thereof*." And this is just before the Savior appears. "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence:" Psa. l, 1, 2. "*Declare his glory among the Gentiles;† his wonders among all the nations.*"‡ And the message is, as we

* *Παντα τα εθνη.* † *בגוים* ‡ *העמים*

might expect, against idolatry. "For the Lord is great, and greatly to be praised: he is to be feared above all gods. For *all the gods of the nations are idols; but the Lord made the heavens.*" "Say among the Gentiles that *the Lord reigneth*; the world also shall be established that it shall not be moved: he shall judge the peoples righteously:" *Psa. xc, vi. 3—5, 10.*

"Thou, O God, didst send a plenteous rain, whereby thou didst confirm thine inheritance when it was weary." Here is the preceding work of the Holy Ghost on Israel itself. Then follows the result. "The Lord gave the word; *great was the company of the preachers:*"* *Psa. lxxviii, 9, 11.*

And again, "*All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign upon the mountains, and when he bloweth a trumpet, hear ye.*" The Lord then describes himself as retiring from Israel and taking his rest in heaven, while Israel, his vine, is pruned before the harvest, and the worthless boughs are left to wild beasts and birds. Then is Israel after that day of chastisement brought back to their own land by the Gentiles: *Isa. xviii, 3—7.*

The word employed to describe this mission imports that its message will be a short and authoritative proclamation. The nature of the proclamation that will then be made may be gathered from several passages. "There was given to him (the Son of Man) dominion and glory, and a *Kingdom*, that all people, nations, and languages, shall serve him; his dominion is an everlasting dominion, which shall not pass away; and his Kingdom that which shall not be destroyed:" *Dan. vii, 14.* It is intimated pretty clearly in another place. "Thy saints† shall bless thee." *They shall speak of the glory of thy Kingdom, and talk of thy power. To make known to the sons of men his mighty acts, and the glorious majesty of his Kingdom.* Thy Kingdom is an everlasting Kingdom, and thy dominion

* המבשרות. *Ευαγγελισμοί. LXX.*

† חסידים. The title given to the Jewish saints as distinguished from the saints of the New Testament. קדשים.

endureth throughout all generations:" Psa. cxlv, 10—13; xlv, 7.

2. It is to be preached, not with the result of converting the whole world, but to render a testimony to it, and to make it inexcusable. The Lord sends notice of what he is about to do, before he does it; that men may escape the coming wrath. And a remnant will be converted by it; the rest remaining in unbelief and opposition to the Most High. Nay, it ends in the Gentiles' rage against the Most High, and casting off the religion of Jehovah and his Messiah. "The nations are angry," when God's wrath come: and they are found treading down, in fierce enmity, the city of God.

But who are the witnesses that are to bear this testimony to the nations? "*Ye are my witnesses*, saith the Lord, and my servant whom I have chosen: that ye may know and believe me and understand that I am he: before me was there no god formed; neither shall there be after me." "Let all the nations be gathered together; and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say, it is truth:" Is. xlii, 10, 9. "Fear not, O Jacob my servant; and thou Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." "Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? *Ye are even my witnesses*:" Isa. xlv, 2, 3, 8. Thus it is apparent that God has appointed the Jews as his witnesses to the nations.

As the hour of temptation is coming, to try all them that dwell on the habitable earth; (Rev. iii, 10) so is it agreeable to God's mercy that the truth should first be proclaimed to the same extent. The glad tidings of God are to go to the ends of the habitable earth: Rom. x, 18. Yet Satan will deceive it wholly (Rev. xii, 9) before that Christ is the second time introduced into it: Heb. i, 6. And the scene of terror at his

coming is given by Luke, "men fainting for fear, and for looking after those things that are coming to pass upon the habitable earth:" xxi.

3. After this preparatory testimony, **THE END** is to come. That day is to be like Noah's; and in Noah's day, the End came. "And God said unto Noah, **THE END of all flesh** is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth:" Gen. vi, 13.

Concerning the end or consummation, the prophets often speak. "What do ye imagine against the Lord? *he will make an utter end*; affliction shall not rise up the second time. For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry:" Nah. i, 9, 10. "They hunt our steps, (saith Israel,) that we cannot go in the street; *our end is near, our days are fulfilled, for our end is come*. Our persecutors are swifter than the eagles of the heavens: *they pursued us upon the mountains*, they laid wait for us in the wilderness:" Lam. iv, 18, 19. Hence the necessity of that headlong flight to the mountains, which the Lord Jesus enjoins, when the signal of the time of the end is given, as we shall see in the next division. But the viith of Ezekiel testifies most largely of it. "Son of man, thus saith the Lord God unto the Land of Israel: *An end, the end is come upon the four corners of the land*. Now *the end is come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. And mine eye shall not spare thee, neither will I have pity: but I will recompense thy way upon thee, and *thy abominations shall be in the midst of thee*, (the abomination of desolation in the temple,) and ye shall know that I am the Lord. Thus saith the Lord God—an evil, an only evil behold, is come. *An end is come: the end is come: it watcheth for thee: behold it is come!* The morning is come unto thee, O thou that dwellest in the land; *the time is come*, **THE DAY OF TROUBLE IS NEAR**; and not the sounding again of the mountains." That then is the day of Great Tribula-

tion, of which the Savior speaks; and the time of retribution for Israel's overflowing sins, especially for the blood of saints and prophets. It is the time too of the preceding plagues. "The *sword* is without, and the *pestilence* and the *famine* within: he that is in the field shall die with the sword, and he that is in the city, famine and pestilence shall devour him. *But they that escape of them shall escape, and shall be on the mountains*, like doves of the valleys, all of them mourning, every one for his iniquity." In this passage again the remnant escape, as Jesus enjoins, to the *mountains*. But it is the time also of the abomination of desolation, and defilement of the temple. "As for the beauty of his ornament, he set it in majesty; but they made *the images of their abominations and of their detestable things therein*; therefore have I set it far from them. And *I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face also will I turn from them, and they shall pollute my secret place: for the robbers shall enter into it and defile it.*" ("Ye have made it a *den of thieves.*") "Make a chain, for the land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and *their holy places shall be defiled:*" Ez. vii, 2—7, 15—24. How exactly does this agree with God's purpose, expressed in the Revelation, to give the outer court of the temple and the holy city to be trodden down by the Gentiles for forty-two months:* Rev. xi, 2. See also Amos viii, 1, 3, 8, 9; Jer. iv, 19—13; Isa. x, 2, 3; xxviii, 22.

But Daniel especially has many notices of "the time of the end." His vision of the ram and he-goat refers

* It has been objected against taking this passage literally of the Jewish temple, that the opinion is inconsistent with itself. For it is not the outer court but the very holiest that is to be defiled, by Antichrist sitting in *the temple of God*. True, but the objector did not see that the temple at Jerusalem, in the language of the Apocalypse, is itself but *the outer court*; the true temple is in the heaven, and the earthly temple only its outer verge.

to this period, "for *at the time of the end* shall be the vision." "Behold I will make thee know what shall be in the last end of the indignation; for *at the time appointed the end shall be*:" Dan. viii, 17, 19. It will be in the days of the wars and confederacy of the kings of the North and of the South: xi, 27, 40. In that day some, even of the wise, "*will fall* to try them, and to purge, and to make them white, even *to the time of the end*: because it is yet for a time appointed:" 35. Till then, the book of Daniel is sealed, (xii, 4, 9,) and the space for the completion of these wonders is three years and a-half: 6, 7.

END OF PART I.







